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*The London Missionary Society.*



COTTON-TREE CHAPEL AND SCHOOL-HOUSE, JAMAICA.

## COTTON-TREE CHAPEL AND SCHOOL-HOUSE, JAMAICA.

THE following account of this station, which is one of the outposts of the Society's Mission at Kingston and to which reference is made in our former publications under the name of Liguanea, has been received from the Rev. John Wooldridge, to whom we are also indebted for the drawing from which the engraving that accompanies it has been copied.

"The Mission premises, called the Cotton-Tree Chapel and School-house, are situated near Shortwood Estate, in the parish of St. Andrew's, Jamaica. The ground on which the building stands was presented to the London Missionary Society, by the Hon. Joseph Gordon, one of the Members of Assembly and Custos Rotulorum of the parish. Not far from this I erected the tent sent out for my use by the Society in the month of January, 1836, and continued to preach under it almost every Sabbath afternoon till June, 1837. Having then obtained, after many months of fruitless endeavour, a piece of land, and made the plan and other arrangements for building, I laid the foundation stone, and on the 26th of December, had the happiness of consecrating the house to the service of God, as a school of instruction and place of worship for the surrounding population. The Rev. Joseph Tinson preached in the morning from Psal. v. 7; and in the afternoon I addressed the people from Luke ii. 10, 'Behold, I bring you good tidings of great joy which shall be unto all people.'

"In the month of July following, a church was formed at this station and I administered the Lord's Supper to about 20 persons, the majority of whom had previously been members of churches in the city. The first of the next month was the memorable day of freedom; and just within those palisades we planted, in commemoration of the day, some cocoa-nuts, around one of which intended to be the emblem and memorial of Liberty, we sang a hymn composed for the occasion, in which old and young, all glad and free, united. A Temperance Society was also formed on that day, and several of the enfranchised negroes became members.

"The school at this time includes 140 children, and the congregation assembling on Sabbath-days, is seldom less than 350. Several hopeful instances of conversion have taken place, and the church has increased to 30 members. Within an easy walk there are several large sugar estates, and other properties, and in the surrounding mountains, large plantations of coffee, and there is no place of worship nearer than this for the labourers to attend.

"The steeple, and a small room partitioned off on each side of it, form the residence of the assistant Missionary. From the balcony there is a beautiful view of Kingston Harbour and Port Royal.

"We anticipate the necessity of enlarging the accommodation. In the prospect of this, I purchased lately that ground and the old buildings upon it, forming part of an estate now about to be sold off in small lots to the free settlers, and I hope to be able to make it over to the Society free of cost.

"Thus that noble tree becomes ours, from which it is proposed to name the building Cotton-Tree School and Chapel. This is not, your readers should be aware, the tree that bears the cotton of which garments are made. The latter is a shrub. This bears, however, a large pod which is full of a sort of downy cotton. It grows immensely large, as you see. Sometimes upon the mountains it grows to an amazing height, perhaps 60 feet, without a limb, and then branches off very magnificently. It is used for making canoes, the wood being very light and easily scooped out for the purpose. The negroes used to have a superstitious veneration for these trees, supposing them to be inhabited by a spirit.

"The other tree at the right hand is a species of the palm; that near the bell I



need not say is the cocoa-nut. This was selected by an old negro, who is now a member of the church, to be the tree of liberty, because, as he said, "While him carry de fruit in him bosom, him wave him arm in the sky."

### CHINESE BOARDING SCHOOL AT PINANG.

THE work of education among the Chinese, in connexion with our Ultra Ganges Missions, has of late assumed a more encouraging aspect than it ever before exhibited; and, from present indications, there seems ground to hope that the difficulties by which the most strenuous exertions of our brethren have been so long opposed, especially in Pinang, are now beginning to yield, and that henceforth a steady and gradual advancement will be made in this deeply important branch of labour. We copy the following particulars, in support of these statements, from an account of the Chinese Boarding School at Pinang, furnished by a correspondent of the *Singapore Free Press*, and published in that journal under date 6th December last, on the accuracy of which implicit reliance may be placed.

This Institution is under the superintendence of the Rev. E. Davies, in connexion with the mission of the London Missionary Society at Pinang. Its immediate object is to impart a thorough education, making religious knowledge an essential part of it, to a select number of Chinese lads; and the plan is to instruct them well in English, in addition to their own language, as the medium of studying the higher branches of education, and acquiring an acquaintance with English literature and the arts and sciences of Europe. The more remote object is to secure, by the blessing of God on the diligent use of proper means, a body of efficient native agents to co-operate hereafter in more extensive plans for diffusing religious as well as useful and scientific knowledge among their countrymen. Mr. Davies commenced soon after his arrival in the island, and in November 1835, received his two first pupils; in February, 1836, he admitted a third; in Feb. 1837, three, and August following, one; and the number has since gradually increased by monthly admissions of one or two until, in July last, it reached 19. These are comfortably accommodated in a portion of the lower apartments of Mr. Davies's residence, which have been expressly fitted up for them; and it is to be hoped that, as they are in a great measure, if not entirely, withdrawn from the sway of their idolatrous connexions, the example and habits with which they are now in more immediate contact will not fail to exert a beneficial influence, and lead them to appreciate the superior advantages of Christianity.

The examination took place on the 16th of October last, in the presence of Sir William and Lady Norris, and a few other friends. The result was very satisfactory, and afforded a pleasing proof of what might be done by perseverance and individual

efforts; the following was the course and substance of the examination:—

The 4th or lowest class, composed of seven boys, all admitted this year; examined in No. 1 English Instructor—reading with the meaning given in their own language.

3rd Class, composed of six boys, admitted, with one exception, since Sept. 1837. Examined in No. 2 English Instructor, with the meaning of words and sentences given in their own language.

2nd Class, composed of four boys. Examined in Murray's Spelling-book, reading, etymology, general account of parts of speech, formation of words, meaning of single words and sentences in their own language; geography,—Europe, its position on the globe, its direction from Pinang, its countries, capitals, rivers, &c.

1st Class, composed of the two boys first admitted into the school. Examined in reading, parsing, derivations of compound words from their simple forms; exhibition of the same words under all their modifications in the various parts of speech. General contents of the Book of Genesis, with the practical instructions its history affords. Geography of the whole world, including the form of the globe, its motions, zones, latitude, longitude with general account of the various artificial circles, their designs, reasons for their names, &c. &c.

The terrestrial and lunar motions were exhibited by the class on a small planetarium, but the want of a pair of globes has been greatly felt in the tuition of the boys.

In addition to his own testimony, the writer cannot refrain from inserting the sentiments of a more competent judge. In a note to Mr. Davies, Sir William Norris writes:—"Lady Norris and myself were much gratified with the examination of your Chinese Boys, and thought they acquitted

themselves in a manner very creditable to you and themselves. They read and pronounced English remarkably well, and it was clear from the readiness with which they appeared to answer in their own language your questions as to the meaning of particular words and sentences, that they understood what they were reading, and had

not merely learnt like parrots to repeat sounds unaccompanied by distinct ideas. The elder boys also displayed a correct knowledge of grammar, an acquaintance with geography, and as far as their examination went, a familiarity with Scripture history, and the important lessons which it teaches."

### NATIVE FEMALE ORPHAN SCHOOL AT VIZAGAPATAM.

THE efforts hitherto made by several of our Missionaries to promote the cause of female education in the East, although exceedingly limited in amount compared with the importance of the object by which they have been called forth, bear a character sufficiently encouraging to afford strong inducements to persevering exertion in the work. A peculiarly interesting view of this extremely important department of the Mission at Vizagapatam, including a recital of some affecting cases calculated to show the necessity that existed for its being brought into operation, is comprised in the following passage of a letter from Mrs. Porter, whose benevolent and assiduous labours in connexion with those of Mrs. Gordon, have, notwithstanding the serious obstacles encountered, already it is believed been the means of decided good; and promise to be productive, eventually, of great and lasting benefit to the native community in this part of India. Addressing the Foreign Secretary in the month of July last year, Mrs. Porter observes:—

Knowing the interest which is generally felt in the present day relative to native female education in India, and particularly among the female branches of some of the families of the Directors, I venture on troubling you with a letter on the subject. In December, 1835, I commenced a Native Female Orphan School, and though at first there were many difficulties to contend with from the prejudices of the people, it has succeeded beyond our expectation. We have now thirty-five children under our care; two died last year, one the year before, and one this year. We have reason to hope they are all safely gathered into the arms of "the good Shepherd."

#### *Cruelty of a heathen mother.*

Some of the dear children have been rescued from scenes of the most awful cruelty and abject misery: two were nearly murdered, when providentially they were discovered and rescued. Indeed, my dear Sir, I need not tell you, for you well know, that "the dark places of the earth are full of the habitations of cruelty;" and though, in a general way, the natives of this part of the country manifest much affection for their children, there are some melancholy instances to the contrary. One poor little thing was sent to me by a soldier from a place about forty miles distant, saying the mother was dying, and the child absolutely starving. However, the mother recovered, and about two months after came to see the child, and as it was a mere infant, I thought the mother the most proper person to take

care of it, and wished her to take it, offering to assist her in supporting it. She positively refused, saying she did not want it. I wished her to take hold of it, which she did, not with the affection of a mother, but with the brutality of a monster. My servant, who is a conscientious man, said, "Ma'am must not let that woman take that child, she will presently kill it, plenty women do that way." Of course, I kept the poor child, and a more miserable object I do not expect to see.

#### *Inhuman treatment of a Hindoo orphan.*

Another poor girl was left an orphan, and given to her aunt to take care of, but she grew tired of her, and declared if she could not get five rupees for her she would kill her, and was so cruelly treating the child that her screams attracted the notice of a lady, now residing in this place, who sent a servant to inquire the cause, when he found her in a most dreadful state, gave the woman five rupees and delivered the child to the lady, who took much pains to instruct her until she left this country for England; the little girl was then left in the care of a gentleman, but he having died, she was again placed under the care of a heathen who used to beat and very cruelly use her. On hearing of the return of the lady, he brought her to this place for sale, hoping to gain a good sum for her, but of course the lady claimed her, and giving him something for his trouble, sent him away, and committed the girl to our hands. But so determined was the wretched man on mak-



ing a gain of this poor girl that he beset our house several times, and at last waylaid her, and when she refused to go with him, declared he would kill her sooner or later: fortunately he was secured, and imprisoned for some time, and then sent to his own country.

#### *Power of superstition in a child.*

We had an affecting instance a short time since of the deep hold upon the mind of idolatrous prejudices, even at an early age. A poor girl about ten or eleven years old was brought to us: she appeared an amiable child, very obedient and tractable. She was not in good health when she came, and shortly after she grew worse; when she was told she must pray to Jesus, she turned her head away and said, "No, no; Umoor Ummoor." This poor child was constantly calling for a goat to go to Umoor; it was truly distressing to see how much fear, amounting to terror, prevailed in her mind; she was constantly calling to some of the older girls not to leave her, but to send a goat to Umoor. Poor thing! it was in vain we told her that "the blood of goats would not take away sin;" her case greatly distressed us. The scholars met for prayer: the children were much affected, and so were we, to see the tears rolling down their little black faces, weeping over an idolatrous sister. I asked them, "Can Umoor do her any good?" "No, no, Ma'am, she must go to Jesus." One little girl said to her, "If you die where will you go? Umoor cannot love you." Another said, "We must pray for her." Another said, "We must tell her of 'Gentle Jesus.'"

They all knelt down and prayed for her; much fervent prayer was offered for her, and we have reason to believe that before she died the feeble eye of faith was directed to the Lamb of God that taketh away the sin of the world. She had not been in the school long enough to obtain much knowledge, and died six weeks after she came. A little girl who died of cholera some months before manifested a striking contrast. She died with the greatest composure, saying, "I see a bright light; it is Jesus; I am going to him."

#### *Nature and method of instruction.*

The system I pursue with them is to begin teaching them English on the Infant School system; and some of our dear friends in England, having kindly furnished us with an apparatus some time ago, we find it comparatively easy. When they are competent they begin to read their own

language. Our reason for their learning English first is, that there are no books suited to their capacity in their own language, and it is surprising how soon they learn to sing the hymns, &c., belonging to the system. I often think that some of our kind friends in England who aid in supporting them would feel themselves amply repaid, could they hear the praises of God and the Lamb pouring forth from these dear native children, who a short time ago learned only the most obscene songs, or sang in praise of the devil. Some of them are making very good progress in needlework; they make their own clothes, and I hope soon to send home some specimens of their needlework. Others are learning to spin cotton, make tape and bobbin, and in their turn attend to domestic concerns. It is some time before we see that improvement in their habits and principles that we could wish, but at the same time the force of example has an influence much sooner than we might expect, still we are not, and cannot be satisfied until we see a work of grace commenced in them. Nothing will satisfy us short of their salvation; for this we labour and pray, for this we solicit your prayers, with those of our dear female friends who feel interested in this degraded race of their own sex. I can assure them *there is no truth in the assertion that they cannot be raised*; with a little exertion on Christian principles they may, and some of them give great promise of being amiable, intelligent, and clever.

#### *Want of school supplies—acknowledgment of presents.*

Mrs. Porter continues:—We some time ago received a very welcome supply of lessons, slates, &c., from the British and Foreign School Society, a great part of which proved of much use in the native English School, consisting of about sixty-four boys. We have at present been most mercifully supplied with many school articles by our own friends, and should now have had a plentiful supply had the very valuable presents from Leicester and Mansfield come to hand; but as they were either lost in, or stolen from, the Royal William, not one particle was ever received, and we now begin to feel the want of school-books, haberdashery, &c., &c. Proper reading books we greatly need as well as lesson-books of various kinds. The school is at present entirely supported by our kind friends in India and England, and we have sometimes been overwhelmed with gratitude to God at the unexpected supplies we have received,

\* A goddess worshipped by the lower castes, whom they suppose sends sickness of various kinds, such as small-pox, cholera, &c., and whose anger they hope to appease by sacrificing goats, fowls, rice, plantain, &c.

for you will easily suppose it is not a small sum that will support thirty-five children. We have not received any supply in any form from any public institution, except the one referred to; therefore if the Ladies' Education Society, or the Tract Society, or any other society should think proper to aid us in any way it will be most thankfully received; and while I say this I must request you will allow me, through this medium, to return our most grateful acknowledgments to those friends who have so kindly contributed towards the support of the school from Bedford, Newport, Mansfield, Leicester, Bradford, Reading, London, and Stepney. It would have been a high gratification to me to have written to all to whom I am obliged,

but the numerous engagements attendant upon the situation I am called to fill in connexion with the domestic duties, and the enervating effect of the climate, prevent my doing what I would rejoice to do.

I indeed the want of time and strength to do more than we do, often depresses our spirits and saddens our hearts. Similar institutions might be formed in five different populous towns, had we proper superintendents, and funds to support them. Two or three pious ladies have written to me upon the subject, but I can do nothing. Mrs. Gordon has an interesting school of 12 girls and 13 boys, which is succeeding very well.

### SALEM MISSION IN THE SOUTH OF INDIA.

THE appended extracts of a letter from the Rev. George Walton, dated in September last and addressed to the Foreign Secretary, supply an intensely interesting and affecting view of the state of the native mind in this part of India; the deeply important inquiries on the subject of Christianity, by which it is agitated; and the hopes which may be cherished that, through the unerring guidance and infinite mercy of Him whose kingdom ruleth over all, the great conflict of feeling and opinion now in progress among our Indian fellow-subjects will be so ordered as eventually to secure an universal acceptance by them of that Gospel which is able to make wise unto salvation. From the opening remarks of Mr. Walton, it appears probable that at no distant period neutrality in reference to the religion of Christ will no longer be possible in India, but every individual will be obliged to make his choice, and avow himself either the friend or the enemy of the truth as it is in Jesus. Our brother observes:—

#### *Probability of extensive persecution in India.*

The apathy and listlessness for which the Hindoos have been hitherto proverbial, is fast passing away. The progress of the Gospel, the march of intellect, and the spread of knowledge and truth among the votaries of Paganism, have created no small alarm. Angry passions, disputes, and machinations, before unknown, now begin to appear. It is my opinion that, sooner or later, a most violent and cruel persecution will take place in India. Happy would those of your missionaries and the native Christians be on whom the crown of martyrdom should fall. May we who are in the field, and those who shall succeed us, be faithful unto death, not fear nor be dismayed, for in the Lord Jehovah there is everlasting strength, and He will go forth conquering unto conquer, till he shall have made all his enemies his footstool.

#### *Religious excitement at a Native Festival.*

The Hindoos annually celebrate a festival called the Dhurmarajah Festival, in honour of the goddess Darobathe, who, to prove her innocence of a crime laid to her

charge, had to pass through the fire and came uninjured from it. Several engage themselves to pass through the fire, and this they perform very expeditiously. When the ceremony was last about to take place, a respectable and intelligent native, who has read many of our books and possesses a considerable knowledge of divine things, took upon himself, in the presence of the assembled multitude, to speak and to endeavour, as far as the force of argument would go, to persuade his fellow-countrymen to desist from this cruel ceremony. As soon as his intention was known, those who were personally interested became enraged, and threatened that if he did not go away, they would make him feel the weight of their anger; he did not appear to be intimidated, but dauntlessly told them to bring out the image of the goddess on whose account, and to obtain whose favour and special protection, they were about to pass through the fire, "Which, for my part," said he, "I consider to be not only a very foolish and unnecessary performance, but cruelty is also combined with it. Let the goddess be put into the fire first; and if she is not burnt, I promise readily to go into the fire



with you." Instead of acceding to this fair proposal, they began to cry out, "Punish him, let him be punished for his daring presumption. He has been taught by the Padre and his people to speak against our gods and the worship we pay to them. He is become a Christian." The confusion and disturbance which took place increased to such a degree, that it was feared some distressing scene would occur; but the man who had occasioned this uproar was obliged to make his escape.

The above-mentioned affair happened on a Sunday. It has produced no small stir among the people, and has excited a good deal of angry feeling in the minds of those who are interested, and who derive a good deal of emolument, honour, and praise from the observance of this cruel ceremony of passing through the fire. Many consultations were held, as to the best method of putting a stop to the progress of the Gospel, which, in their estimation, appeared to be an alarming and growing evil, and if not put down soon, that it would spread to such a degree, that nothing would be able to withstand or arrest the influence of Christianity among the people. This, I think, at present may well be compared to the little cloud which the servant of Elijah saw rising out of the sea like a man's hand, the forerunner of the desired and expected blessing in that day when the knowledge of the Lord shall cover the earth as the waters cover the sea.

#### *Wicked attempt to destroy the Mission.*

A few weeks after the above affair took place, a most wicked plot was laid by some of the enemies of the mission, which, if it had proved successful, would have produced serious and fatal consequences, not only to myself, but to my people. The design was to excite the inhabitants to rise up in a mass against us. Some wicked men came one night and removed the god Veniagen from its pedestal in the temple; brought and placed it in front of our Mission Tamil School in Sheva Petta; took off the idol's head, threw it aside, covered it with filth, and went away. Early the next morning, when those who had to pass that way, saw the horrible condition in which their god was placed, they went and informed the rest. In a very short time, almost the whole of the people residing in Sheva Petta were assembled on the spot, filled with indignation and rage against the perpetrators of this most atrocious and wicked act. Many cried out, That no one else but the Padre and his people could have dared to commit such a wicked deed. Others said,

"What is the use of our living any longer in the world, if Christians are permitted to ill treat our gods in this most shameful manner."

When the minds of the people were in an inflamed state, the Lord graciously, and in a very remarkable manner, rescued us from the imminent danger to which we were exposed. He raised up a few of the most respectable and influential men among them to speak on our behalf, and to prove to the people that what was brought against us was a false accusation; that what a set of wicked men said with an intent to do mischief, should not be relied upon, and that it would be well for them to consider before they rushed heedlessly on to destruction. With these words, in imitation of the prudent town clerk of Ephesus, they succeeded in dispersing the confused and irritated assembly. "Many are the troubles of the righteous, but the Lord delivereth them out of them all."

#### *Powerful opposition to Brahminical power.*

You and the Directors will, I doubt not, be surprised to hear that the sanctity, the prerogative, and the influence exerted by the proud, haughty, and selfish Brahmins, whom the poor heathen for ages past have looked upon as gods, and as a race of beings superior to themselves; to whom and in whom implicit obedience and faith were placed, and to incur whose curse was considered to be one of the heaviest afflictions which could befall a mortal man either in this world, or as regards the world to come, have of late been called in question by the considerable caste of natives called Kamalars,\* who say, that according to the Hindoo Scriptures and laws, they are the legitimate priests of Hindoostan, and Brahmins of the country; that to them only the appellation belongs; but that the Brahmins of the present and of past days usurped that power and office which do not belong to them; and what right, say they, have the Brahmins to prohibit the reading and hearing of the sacred books by the lower castes of people, when they should be common to all. "Look," say they, "at the Christians, they make their sacred books to be known by all men, let their religion be what it may, and why should not we do the same? why cannot our books be brought to see the light?"

The Kamalars have already assumed the garb and the insignias of the Brahminical priesthood. A great division has been made. Many of the people have coincided with the Kamalars, and have risen in opposition to the Brahmins, and begin now to act strenu-

\* A general name given to five sorts of artificers, viz., carpenters, smiths, goldsmiths, braziers, and stone-cutters.



ously against that power which the Brahmins have hitherto exercised, and to deny their claims to high birth and superior sanctity, though these were formerly admitted by almost the whole of the various classes into which the Hindoo castes have been divided and subdivided. The equity of such claims is now denied by a great number of people residing in the Salem Zillah. It was at this station that this very unexpected dispute took its rise, and it is now spreading far and wide; how it will terminate is known only to Him who is a God of knowledge, and by whom actions are weighed. The Brahmins look upon me as the originator of this dispute, and accuse me of having instigated the Kamalars to this opposition, that I might thereby gain my own ends.

Very likely if any thing of serious consequence should result from this unlooked-

for contest, the Brahmins will be joined by many of the Europeans of this station who are inimical to the spread of the Gospel and to its taking any root in this idolatrous land; and a hue and cry will be raised against me as being the author of the mischief and disturbance. Such like reports will, I fear, in time be circulated to my prejudice; but I beg to assure you and the Directors before-hand, that ever since this dispute took place, I have carefully refrained from intermingling with the concerns of either party, with whom I have nothing to do about their claims and other like questions, as they do not belong to the responsible office with which you have intrusted me; and which, by the grace and the assistance of the Lord, it is my heart's desire faithfully to discharge. I am attentively and silently observing the signs of the times.

*(To be continued.)*

### SOUTH AFRICAN MISSION.

TOWARDS the close of last year, the Rev. Dr. Philip left Cape Town, with the intention of visiting a number of the Society's stations in the interior, where his presence had for some time before been anxiously expected. Having made an extensive tour both within and beyond the colony, and held personal communication with the brethren at the Paarl, Pacaltsdorp, Dysal's Kraal, Hankey, Bethelsdorp, Theopolis, Graham's Town, Uitenhage, Port Elizabeth, Kat River, and in Caffreland, on the affairs of their respective stations, he returned to Cape Town at the beginning of last February. In this journey our honoured brother was accompanied by Mrs. Philip, to whose kindness the Directors are indebted for one of the most valuable communications of a Missionary character ever received from this part of the world. It contains a copious and highly descriptive account of the state of the Missions, as presented to the personal observation of Mrs. Philip at the period above mentioned; but our limited space obliges us to attempt no more than to select from it a series of extracts, the first part of which we have now the satisfaction to offer for perusal. The merciful protection experienced by our beloved friends, during their long and perilous journey in the solitary and trackless wilderness, affords cause of grateful and devout thanksgiving to Him who continually surrounds his people as with a wall of fire, and without whose Divine permission no evil can befall them. Mrs. Philip commences her narrative with an account of the Paarl, the first station which they visited after leaving Cape Town; there they arrived on the 20th of October, having begun their journey in the morning of the same day. After stating these particulars, Mrs. Philip thus writes:—

#### PAARL.

We were pleased to meet the Elliotts in good health, as well as several members of our own family, who had arrived there before us.

On the same evening we attended a prayer-meeting in the infant school-room, and were glad to unite in the simple and fervent prayers of some of the members of Mr. Elliott's church.

On the Sabbath, we attended the Mission

chapel, and were gratified by the appearance of the congregation, among whom there was manifested much seriousness and devotion. Mr. Elliott preached from Ps. li. 12, "Restore unto me the joy of thy salvation." It was a sermon calculated to be useful, and I was glad to find that I understood the Dutch sufficiently to enjoy it. The chapel was well filled with coloured people.

In the afternoon we attended the Sunday-

school, where a number both of children and adults had assembled; and in the evening, Dr. Philip preached in English, from John iii. 16, "God so loved the world," &c. A good number were present, although the English population is but small. In the evening, Mr. Elliott again preached in Dutch.

Next morning we visited the infant-school, which is in excellent order, and extremely interesting and well-conducted. The children are well advanced in general knowledge, and furnish evident proofs that no small pains have been devoted to their instruction. The whole appearance of the Mission gave us pleasure, and what we have

since heard of the emancipated slaves has increased our interest in them, and leads us to hope that their temporal freedom will be among the means employed for introducing many to that knowledge which shall make them spiritually free.

We left the Paarl in the afternoon of the 22nd, and for the first time slept in our wagon in the wilderness; it appeared strange at first, but we soon became so reconciled to it as to consider it preferable to many houses. The weather was extremely hot, and the road tedious, but we travelled a good deal by night, which made it easier for the oxen, although we ourselves suffered for want of sleep.

#### CALEDON INSTITUTION.

We left Zwelendam at nine o'clock in the evening, and fresh oxen having been sent from Zuurbrak\* to meet us, we arrived at that place at two o'clock on the morning of the 29th. As all had retired to rest, we slept in our wagon, and were awakened at day-break by the ringing of the bell to summon the people to the prayer-meeting. We found our friends, the Helms, rather in a weak state of health, particularly Mrs. Helm, who has been long declining. We were pleased with the appearance of the congregation, but the poverty of the people is very great—the drought for three years has in a great measure prevented their reaping any harvest, so that they are obliged to go to service among the farmers. Where the distance is not too great to prevent their leaving their families at the Institution to attend school, returning themselves on the Saturday evening to be ready for the Sabbath, this practice is not undesirable; but when they are under the necessity of going to such a distance as to deprive them of the means of grace, they generally suffer in their moral and religious character, and their children grow up ignorant and without restraint, so as too often to bring disgrace on the station to which they profess to belong. I wish we could say that the trials of the people appeared to have led them to seek more enduring riches than this world can afford, but such did not seem to be the case.

Things at this station appear to be not in the most flourishing state—both Missionaries and people seemed discouraged. The people have been so long promising to build good houses for themselves, and have been for so many years without fulfilling that promise, that the Missionary had nearly lost

all hope of their ever doing it. There is certainly much blame to be attached to some of the people, but we must not forget that many things have intervened to prevent the accomplishment of their intentions.

Notwithstanding these discouragements, pleasing changes have taken place in the appearance of the Institution since Mr. Helm first settled there. A good church and congregation have been formed—good Mission-houses and good school-rooms have been erected—the one lately built for the juvenile school is an excellent school-house, and capable of containing 150 scholars. Neither of the schools possesses the efficiency we could wish, but a number of children are in attendance, and more will attend when a change of seasons permits the parents to bring their families to reside in the village. We trust that the present visit will be beneficial in infusing fresh energy into the Mission, and exciting to greater diligence and interest.

Dr. Philip preached to the people from Paul's address to the Thessalonians—"For from you sounded out the word of the Lord," and urged upon them the necessity of imitating the Thessalonians in adorning the Gospel.

He held several meetings with the people respecting their temporal concerns, urged upon them a change, and pointed out the consequences of neglecting to improve themselves and their village. They appeared to feel the importance of what was said, and promised to bear it in mind.

We left Zuurbrak on the afternoon of the 31st, being anxious to avail ourselves of the moonlight for travelling, and also to reach Pacaltsdorp by the following Sabbath.

#### PACALTSDORP.

We had the pleasure to arrive at this place on the afternoon of the 3rd of No-

vember, the Lord having graciously preserved us from several dangers. We saw

\* The name under which the station was formerly known.



our friends Messrs. Backhouse and Walker in a kloof, getting their wagon repaired, and had here an opportunity of distributing some Testaments and tracts among the farmers, by whom they were well received.

On Sabbath morning we heard Mr. Anderson preach, and united with the church in commemorating the Saviour's dying love. There were not many members present, and a smaller proportion of young people than we could have wished to have seen, but there was a good congregation at each of the three services which were held, besides the Sunday schools for adults, children, and infants.

We were particularly interested in the infant school, for it was evident that the children were in the habit of receiving much religious instruction—the number of passages of Scripture and hymns repeated, and the order and interest manifested by the children, gave me much pleasure.

Dr. Philip preached in the evening from Heb. vi. 7, 8—"For the earth which drinketh in the rain which falleth upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing of God," showing the responsibility attached to those who enjoy the privileges of the Gospel; the people appeared to feel it much.

The situation in which they are placed is peculiarly trying and affecting, owing to the drought, which, for several years, has dried up their tanks; and the single spring which remains in the place is so shallow that the water can only be taken up with a saucer.

For some time the people had been obliged to go a distance of four miles to wash their clothes and to fetch their drinking water, and in the Sunday-schools the children were complaining of thirst, but there was no water for them to drink; this, added to the scarcity of food, required a great exercise of faith and patience. Hungry and thirsty, their souls fainted within them, but they cried unto the Lord in their trouble, and he was pleased to open the windows of heaven and pour down a blessing. Few that have not experienced such a trial can form an idea of the delight of the people when it began to rain, and continued for

three days, so that nature wore another aspect, and the people were encouraged to make exertions to cultivate their gardens, many of which had been lying waste from the hopelessness which they felt of reaping any thing from them.

Few stations present more life and activity than Pacaltsdorp. Mr. Anderson, in his 70th year, appears as capable of action as I ever saw him, and the schools are upon the whole in a good state, particularly the infant school. Mr. Hood, the teacher of the juvenile school, is very useful among the people and the neighbouring farmers, in administering medicine and medical advice, and has been very successful. He is also useful in the temporal concerns of the station. We have on the whole been pleased with the appearance of the people, the cleanliness of their houses, and their increasing comfort; still there is room for much improvement in the houses, and we hope that if the times improve they will improve also. We were particularly pleased to see several excellent workmen who have shops, and work at their trades on the Institution. There are two wagon-makers, who are quite famous for the taste as well as the excellence of their wagons; there is a smith, a cooper, and a shoemaker, who have sufficient employment.

We left Pacaltsdorp on the afternoon of the 8th, the rain having ceased, and on the morning of the 9th began to ascend Craddock Mountain, with sixteen strong fresh oxen. We were four hours reaching the top. It was most trying and distressing to the oxen—the poor creatures appeared quite terrified at some parts of the roads, and it was sometimes nearly half an hour before they could be got to proceed, when the labour of advancing appeared to be beyond their strength. The descent on the opposite side, though shorter and much easier, except for the hind oxen, was more dangerous for the wagon. It was quite awful to look at it dashing from one place to another till it reached the bottom. We felt grateful when we saw it safely on level ground.

*(To be continued.)*

## PROGRESS OF THE MISSION ON THE CORENTYNE COAST, BERBICE.

AMONG the powerful motives by which the friends of liberty and religion were actuated and sustained in their long and arduous struggle to accomplish the emancipation of the negro, it need scarcely be remarked that none operated with a vigour and constancy equal to that which arose from the belief of the valuable impulse the possession of freedom would impart to the influence of the Gospel on the hearts and lives of the emancipated. The conduct of the negroes in the extraordinary crisis of their transition from slavery to freedom on the 1st of August,



1838, was decidedly calculated to strengthen that belief; and the successive accounts since transmitted by several of our brethren in the West India stations have in various degrees tended to confirm it. That a large portion of the people have since the day of their emancipation evinced a more decided attachment to the Gospel, joined with more earnest desires and more liberal efforts for its support and diffusion, there can be no doubt. Among other instances which might be adduced in illustration of these statements, the following is taken from a letter received under date of April last, from our brother, Mr. Kenyon, who is stationed on the Corentyne coast, in the colony of Berbice. After referring to the hopes which had been previously entertained that the negroes would devote the first fruits of their labours in a state of freedom to aid the further spread of the glad tidings of salvation, Mr. Kenyon thus writes:—

At the close of August, some of the people gave their first fortnight's, others their first month's wages, as a free-will offering expressive of their gratitude to God for the blessing of liberty. The sum amounted to about 50*l.* sterling. I cannot express the satisfaction it gave me to witness the voluntary principle thus brought into exercise; and from the cheerfulness with which the money was contributed, I am encouraged to believe that on every occasion they will give as far as their means allow, of their substance, to assist in the cause of our dear Lord.

The people at all our stations are very zealous for the enlargement of the Redeemer's kingdom, and especially the members of our churches. Wherever there is a Missionary interest, now they are free, there they wish to locate themselves. They appear to have no inclination to remove from this coast; it is considered a healthy part of the colony, and it was the birth-place of many hundred negroes, when all the plantations were in cultivation. Some have returned and settled down here, and others are now offering a high price to procure land, in order to obtain permanent residences in the neighbourhood. Since the first of August there has been an increase of hearers at this station, so that it is necessary to do something for their accommodation. It is very uncomfortable and unhealthy for the people to be crowded together as they are at Albion chapel; not to mention that many are obliged to stand outside. Five hundred was about the average number in attendance before they were free, but now many come from a distance on the Saturday, who before were not able to be at divine worship on Sunday. There is also one cotton estate near the chapel, on which the proprietors have commenced cultivating sugar, and are in consequence daily increasing their number of labourers, so

that this part of the coast is likely to be thickly peopled. The people here have entered upon a subscription to build a chapel and dwelling-house for the teacher, and I am sure they will show their attachment to the house of God, by the extent of their liberality.

The number of church members is now increased to 142, and the amount of money collected last year was about 200*l.* sterling. The means of grace appear to have been blessed to the souls of many in this part of God's vineyard, and he must have the praise for his own name's sake.

I have occasionally visited the West Coast Stations since the departure of Mr. Edwards from Berbice. The people there have felt the removal of our dear brother a most painful dispensation. Their affections were just beginning to entwine around his heart, and it is a mystery to them why they should be thus afflicted by the all-wise Disposer of events. However, they bow with submission, and believe that it is a "trial of faith," that all is "working together for good," and that though their human vision cannot pierce the dark cloud that hangs over them, all is right with God, and they will know it hereafter. We trust the Directors will not forget their destitute condition, but send them out a devoted servant of Christ to labour among them in word and doctrine.

I have to acknowledge the donation of 50*l.* from a kind friend in England to support a native teacher in the West Indies, to be named "Matthew Henry." Myself, and the young man who has been benefited by this pecuniary aid, wish to express our sincere thanks to the donor, and hope that all who have the means, may have the disposition to imitate this exemplary instance of liberality, both as it regards native teachers in the West Indian colonies, and other parts of the world.

## DEATH OF THE REV. G. TURNBULL AT SYDNEY.

THE Directors are this month called to perform the painful and solemn task of informing the friends of the Society of the death of the Rev. Gilbert Turnbull, late of the Bangalore Mission in the south of India, at Sydney, New South Wales, on the 19th of March last. Mr. Turnbull had for a considerable time previous to his death been in a very precarious state of health; and having vainly sought for restoration at Pondicherry and in other parts of India, he embarked, under medical advice, with Mrs. Turnbull for Sydney, in August, 1838. There he appears to have experienced a slight amendment, and until within two or three days of his death, Mrs. Turnbull entertained hopes of his recovery; but He whose ways are a great deep has ordered otherwise, and called our beloved brother from the work which he scarcely lived to begin, but to which there is every reason to believe it was in his heart unreservedly to devote himself. "His

end," observes the friend through whom we have received the tidings now communicated, "was very peaceful, his thoughts were constantly employed about the Missionary work, and even when delirious, he was engaged talking to Mr. Williams, the South Sea Missionary, expressing his thoughts respecting the Missions and Missionaries. Mr. Turnbull was only 29 years of age, and appeared well calculated for the Missionary work. I saw Mrs. Turnbull on Wednesday, and, all things considered, she bears up wonderfully well." The Directors commend the widow of their departed brother to the prayers of the disciples of Christ; they are assured that she is surrounded by many sympathising friends at Sydney, and when informed of her views in reply to the communications which have been forwarded, it is their desire to use every practicable means for the alleviation of her sorrow and the promotion of her comfort.

## RETURN OF MR. SEABORN FROM BERBICE.

SINCE the lamented retirement of Mr. Edwards from the station on the West Coast in this colony, the Berbice Mission has suffered a further diminution of its number by the departure of the Rev. H. S. Seaborn, who has been compelled, like Mr. Edwards, through failure of health to resign his station at New Amsterdam, and return to his native country, where with Mrs. Seaborn, he arrived on the 8th of August in the ship *Georgiana*. While deeply regretting the destitution of the important station which Mr. Seaborn has been obliged to leave, and the loss of his services to the cause of Christ in British Guiana, the Directors feel themselves called upon to unite with the brethren in Berbice in bearing their most unequivocal testimony to the Chris-

tian zeal and devotedness with which he pursued his labours during the brief period of his connexion with the Society; and to avow their full belief in the integrity of his character and principles as a minister of the Gospel of Christ. They lament that his state of health is such as forbids them to cherish the hope of his being able to return to the interesting field from which he has been obliged to retire, and they trust he may be speedily led by the great Head of the Church to a field of usefulness in his native field, more adapted to the unencumbered employment of his energies, and in which he may still possess ample means of testifying his attachment to the interests of that sacred cause with which his more direct connexion has terminated.

## ORDINATION OF MISSIONARIES.

MR. J. LEGGE, A.M.

ON Thursday, the 25th April, 1839, Mr. James Legge, A.M., of King's College, Aberdeen, and of Highbury College, London, appointed by the Directors to Malacca, was ordained at Trevor Chapel, Brompton. The Rev. W. Legge, A.M., of Reading, commenced the service by reading portions of Scripture and prayer; the Rev. G. Legge, of Leicester, delivered the introductory discourse; the Rev. Robt. Philip proposed the usual questions; the Rev. Professor Kidd offered the ordination prayer; the Rev. Dr. Morison delivered the charge; and the Rev. Dr. Wardlaw addressed the congregation.

MR. A. LEITCH.

ON Wednesday evening, the 12th of June, 1839, Mr. Alexander Leitch, of the University Edinburgh, and of Homerton College, London, appointed by the Directors to Chittoor, East Indies, was ordained at Well-street Chapel, Oxford-street. The Rev. R. Redpath, the Rev. J. Campbell, the Rev. J. Young, Rev. J. P. Smith, D.D., and the Rev. J. Arundel, engaged in the service.

MR. E. LEWIS.

ON Tuesday evening, July 9, Mr. Ebenezer Lewis, of Highbury College, was or-



dained to the work of a Missionary in India, in Princes-street Chapel, Devonport. The Rev. G. Smith, of Plymouth, delivered the introductory discourse from Acts xvi. 9; the Rev. W. Moore, of Truro, proposed the usual questions, and received the confession of faith; the Rev. W. Rooker, of Tavistock, offered the ordination prayer, which was accompanied by the laying on of hands; the Rev. J. Bristow, of Exeter, gave the charge from Romans xii. 1. The service was one of deep interest, and the spacious chapel was crowded by an attentive auditory.

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#### MR. W. C. MILNE, A.M.

On Friday evening, the 19th of July, Mr. William C. Milne, A. M., of Marischall College, Aberdeen, (son of the late Dr. Milne,) Missionary appointed to China, was ordained at Wycliffe Chapel. The Rev. John Arundel read appropriate portions of Scripture, and offered the introductory prayer; the Rev. Dr. Fletcher addressed the congregation; the questions were then asked by the Rev. Robert Philip, to which most satisfactory answers were received from Mr. Milne. The Rev. Dr. Pye Smith offered the ordination prayer; Rev. Dr. Reed delivered the charge; and Dr. Morison concluded.

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#### MR. T. SLATYER.

On Tuesday evening, the 30th of July, Mr. Thomas Slatyer, appointed to the Navigators Islands, South Seas, was ordained at Union Chapel, Brixton-hill. The Rev. Mr. Bean read the Scriptures and offered prayer; the Rev. Dr. Bennett delivered the introductory discourse; the Rev. John

Arundel put the usual questions to the Missionary; the Rev. John Hunt, pastor of Mr. Slatyer, offered the ordination prayer; the Rev. Richard Cecil, of Ongar, delivered the charge; and the Rev. Mr. Anstie, of Exeter, concluded the service with prayer.

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#### MR. H. DICKSON.

On Wednesday evening, the 31st of July, Mr. Henry Dickson, also appointed by the Directors to the Navigators Islands, was ordained at Union-street Chapel, Borough of Southwark. The Rev. John Arundel commenced the service by reading the Scriptures and prayer; the Rev. Edward Mannering delivered the introductory discourse; the Rev. John Hunt asked the questions; the Rev. John Campbell, of the Tabernacle, offered the ordination prayer; the Rev. Richard Cecil delivered the charge, and the Rev. John Adey concluded the service.

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#### MR. J. HAY, A.M.

On Thursday evening, the 1st of Aug. Mr. John Hay, A.M., appointed by the Directors to Vizagapatam, East Indies, was ordained at Newport Pagnel, Bucks. The Rev. J. Spong read suitable portions of Scripture, and offered prayer; the Rev. J. Frost, of Cotton End, delivered the introductory address; the questions were asked by the Rev. John Arundel, who also gave a brief statement of the present position of the affairs of the Society; the Rev. T. P. Bull offered the ordination prayer; the Rev. R. Cecil delivered the charge, and Mr. Arundel concluded the service with prayer.

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### EMBARKATION OF MISSIONARIES FOR CHINA AND THE SOUTH SEAS.

#### REV. MESSRS. LEGGE AND MILNE, AND DR. HOBSON.

On the 28th of July, the Rev. James Legge, A.M., and Mrs. Legge; Rev. Wm. Charles Milne, A.M.; and Dr. Hobson, Medical Missionary, with Mrs. Hobson, embarked at Portsmouth, in the ship *Eliza Stewart*, Captain Miller, for Canton, to which station Mr. Milne and Dr. Hobson have been appointed. Mr. Legge will proceed from Canton to Malacca, to co-operate with the brethren there in prosecuting their important labours.

#### REV. MESSRS. DRUMMOND, HARBUTT, SLATYER, AND DICKSON.

On the 3rd of August, the Rev. George Drummond, Rev. William Harbutt, Rev. Thomas Slatyer, and Rev. Henry Dickson, and their wives, embarked for the South Seas in the ship *Samuel*, Capt. Smith, at Gravesend. Mr. Drummond has been appointed to Tahiti; Messrs. Harbutt, Slatyer, and Dickson, to the Navigators Islands.

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### EMBARKATION OF MRS. LOWNDES FOR THE MEDITERRANEAN.

On Monday, the 12th of August, Mrs. Lowndes, accompanied by her daughter, having visited this country for the improve-

ment of her health, embarked at Gravesend on board the *Saucy Jack*, Capt. Farrant, to rejoin Mr. Lowndes at Corfu.



## ARRIVAL OF MESSRS. HELMORE AND PASSMORE AT THE CAPE OF GOOD HOPE.

IN a letter dated May 3rd, the Rev. Dr. Philip reports the safe arrival at Cape Town, per the *Emma*, of the Rev. Hollo-

way Helmore, Mrs. Helmore, and Mr. William Passmore, who embarked from London in January last.

## LETTERS RECEIVED FROM MISSIONARIES, &c.

**SOUTH SEAS, 1838-39.**—Tahiti, Rev. W. Henry, Feb. 27. Port Jackson, Rev. H. Nott, Jan. 19. Tahiti, Rev. John Rodgers, Nov. 9. Huahine, Rev. C. Barff, May 13, Oct. 6, Jan. 10, Feb. 25, Feb. 27 (two letters.) Rev. G. Charter, March 1, March 6. Raiatea, Rev. G. Platt, Feb. 26.

**ULTRA GANGES, 1838-39.**—Canton, Mr. W. Lockhart, Feb. 7, Feb. 11. Malacca, Rev. S. Dyer, Feb. 1. Singapore, Rev. Messrs. A. and J. Stronach, March 1. Pinang, Rev. T. Beighton, Dec. 10, Feb. 13, Feb. 14. Mrs. Beighton, Dec. 9. Rev. E. Davies, Dec. 17, Jan. 1 (two letters.) Mrs. Davies, Dec. 11. Batavia, Rev. W. H. Medhurst, March 1.

**EAST INDIES, 1838-39.**—Calcutta, Rev. A. F. Lacroix, April 2, May 6. Chinsurah, Rev. G. Mundy, Dec. 14. Benares, Rev. James Kennedy, May 7. Surat, Rev. Messrs. W. and A. Fyvie, April 10. Madras, Rev. J. Smith, April 8. Belary, Rev. W. Thompson, April 11. Mr. B. H. Paine, Oct. 6. Bangalore, Rev. J. Hands, Feb. 16, April 6. Mysore, Rev. C. Campbell, April 6. Nagercoil, Rev. Messrs. Mead and Thompson, April 18. Rev. J. C. Thompson, April 18.

**RUSSIAN EMPIRE, 1839.**—Siberia, Rev. E. Stallybrass, March 13. Rev. Messrs. Swan and

Stallybrass, March 21, May 21, (from Verchine Udinsk.)

**MEDITERRANEAN, 1839.**—Corfu, Rev. I. Lowndes, June 14, June 15.

**SOUTH AFRICA, 1838-39.**—Cape Town, Mrs. Philip, Mar. 9, Mar. 21, May 7. Rev. Dr. Philip, May 3. Graham's Town, Rev. J. Locke, March 28. Caffraia, Rev. J. Brownlee, Feb. 14. Griqua Town, Rev. J. Hughes, Dec. 1.

**AFRICAN ISLANDS, 1839.**—Mauritius, Mr. E. Baker, March 8.

**WEST INDIES, 1839.**—Demerara, Rev. Messrs. Watt and Ratray, April 5, June 8. Rev. C. Ratray, April 16, May 6. Rev. Messrs. Taylor and Watt, April 12. Berbice, Rev. H. S. Seaborn, Feb. 9, March 26, May 7, May 10. Mrs. Wray, April 30, May 16. Rev. S. Haywood, March 28, April 10, May 23, May 24, May 29, June 5, June 6. Rev. D. Kenyon, April 2, April 13. Jamaica, Rev. J. Vine, June 5. Rev. W. Alloway, April 16, April 30. Rev. W. Slatyer, May 25. Mr. J. Gibson, May 25. Rev. W. G. Barrett, April 20, May 1, May 29. Mr. W. Milne, April 24. Rev. Messrs. Jones and Barrett, May 12. Rev. J. Wooldridge, April 10, April 23, May 14. Rev. B. Franklin, April 17, May 8, May 10, June 12. Mr. James Howell, May 28, June 15.

## ACKNOWLEDGMENTS.

THE Directors gratefully acknowledge the receipt of parcels of clothing, cotton prints, calico, &c., for the orphan children at Rarotonga, in answer to the appeal contained in the *Magazine* for July, from the following:—Miss Poulton, of Lavenham; C. Elmes, Bethnal-green; "I. S.," "E. H.," anonymous, Brighton; Mrs. Casterton, Dalston; "Annie," Coventry; Miss C. Webster, Braughing; Miss Pritchard, Deal; anonymous, Homerton; anonymous; Mrs. W. C. Saffery, Peckham; Mrs. Thomas and Mrs. Joshua Wilson; Rev. J. Willis's congregation, Bridport; Mrs. Walford, Birmingham; Rev. T. P. Bull's congregation, Newport Pagnel; a Well-wisher; "S. S. S.," "E. Y.," Brixton; the Surrey Chapel Ladies' Working Association, per Miss Sells; Mrs. Whitten, Kenilworth; Mr. Wall; "R. W.," Mr. Marlborough; Mrs. Helmore, Walthamstow; "M. A. S.," a Friend to Missions; Friends at Tacket-street Chapel, Ipswich; and Friends at Sidbury.

The thanks of the Directors are also respectfully presented to the following, viz.:—To the young people of the Rev. Mr. Griffin's church, Manchester, for a case of useful articles for Mrs. Mather's native orphan school, Mirzapore; to friends in Mr. Flower's and Mr. Wright's congregations, Beccles, for a case of useful articles for Mrs. Mather's native orphan school, Mirzapore; to friends in Rev. T. Stenner's church, Dartmouth, for a trunk of wearing apparel for the Rev. A. Buzacott, Rarotonga; to Mrs. Hanson, Hackney, for a parcel of Newspapers for Mr. Stallworthy; to the Ladies' Working Missionary Society, Mount Zion Chapel, Tunbridge Wells, for a box of useful and fancy articles for Mrs. Gogerly, value 35s.; to young ladies in Rev.

J. Halliday's congregation, Sheerness, for a case of useful and fancy articles for the South Seas; to Rev. T. Wildbore, Falmouth, for 30 vols. of the *Evangelical Magazine*, half-bound, for Rev. James Read, Kat River; to the ladies of the Rev. Edmund Jinkings' congregation, Maidstone, for a box of useful and fancy articles for the support of a native teacher; to friends at Walberton and neighbourhood, per Rev. O. T. Dobbin, for a box of useful and fancy articles for Rev. C. Pitman; to the teachers and children of the Above Bar Sabbath-school, Southampton, for a box of clothing, &c., for the School at Combaconum, under the care of Mrs. Lumb; to Rev. W. Jackson, for a parcel of *Patriot* newspapers for Rev. J. Cox, Trevandrum; to Mrs. Chandler, Epsom, for a parcel of *Patriot* newspapers; to the children of Gloucester Chapel Sunday-schools, for a large collection of workbags, pin-cushions, slates, &c., for the Mission schools.

Mr. Benjamin Hobson, Medical Missionary to China, expresses his grateful acknowledgments to the ladies at Hackney, and to his friends at Welford and neighbourhood, for two boxes of useful articles, forwarded to him for the Chinese Mission.

Rev. William Harbutt presents his thanks to ladies at North Shields, for a valuable box of useful articles; to ladies at Morpeth for a box of useful articles; and to ladies at Malton, for a similar box.

The Directors have been requested by the Rev. John Vine, First Hill, Jamaica, to present his grateful acknowledgments to Joseph Sturge, Esq., of Birmingham, for a very valuable supply of scissors, knives, and other suitable articles for the use of the school under the care of Mrs. Vine, at the above station.

## BIRMINGHAM.

THE Anniversary Services of the Warwickshire and Staffordshire Auxiliary Missionary Society will be held at Birmingham, on September 8th, and following days. The Rev. Dr. Reed, and Rev. Arthur Tidman, of London, and the Rev. W. H. Stowell, resident

tutor of Rotherham College, are engaged to preach on the Sabbath at Birmingham; and the Rev. Robert Moffat, Missionary from South Africa, and Rev. Micaiah Hill, from India; also some of the Malagashy Converts, with the Rev. J. J. Freeman, are expected at the Public Meeting to be held in the Town Hall, on Tuesday morning, the 10th inst.

## BRISTOL.

THIS Anniversary will be held on the 15th of September, and following days. The Rev. Messrs. Adkins, of Southampton; Stratten, of London; Ely, of Leeds; also, Edmund Crisp, Robert Moffat, and David Johns Missionaries; with one or more of the Malagashy Converts, are engaged to attend.

## MISSIONARY CONTRIBUTIONS,

From the 8th April, to 30th June 1839, inclusive—(continued.)

Lincolnshire.	£	s.	d.		£	s.	d.		£	s.	d.
Gainsborough .....	11	14	10	For Native Schools.....	20	0	0	For Nat. School .....	10	0	0
Stamford, Misses Fysh...	5	0	0	Kirkby Stephen .....	16	3	10	Cladymore .....	1	10	0
Middlesex.				Ulverstone .....	7	19	1	Markethill .....	1	2	6
Willesden, J. B. ....	2	2	0	Less exps. 4l. 9s. 6d.	127	19	7	Cremore .....	1	0	0
Hanwell .....	4	8	0	Wiltshire.				Clare .....	1	8	6
Poyle .....	20	6	4	Wilton .....	11	17	3	Anonymous .....	0	8	0
Enfield, S. Young .....	0	5	0	Holt .....	10	0	0	16l.			
Monmouthshire.				Devizes, T. Hall, Esq. ...	11	11	0	Castle Comer, J. H. Wanders-			
Monmouth, Mrs. Hales, for the South Sea Ship	1	0	0	Misses Hall .....	12	12	0	forde, Esq. ....	20	0	0
Pontypool, Legacy of late Mr. J. Walker.....	5	0	0	Worcestershire.				Belfast Sab. Sch. Union, for Native School .....	10	0	0
Norfolk.				Dudley, Mr. J. Whitehouse, for N. Tea. J. Dawson.....	10	0	0	JERSEY.			
East Dereham, for two children at Salem .....	6	0	0	Worcester.....	47	8	7	Mr. P. L'hotellier .....	0	10	0
Yarmouth, for Nat. Tea. John Palmer.....	10	0	0	For Nat. Schools.....	34	1	2	Mr. J. T. Metivier .....	0	10	0
Lakenham, Mr. and Mrs. Venning, for Mrs. Mault's School.....	5	0	0	81l. 9s. 9d.				SWEDEN.			
Northamptonshire.				Yorkshire.				Swedish Missionary Soc. 100	0	0	0
Northampton, Rev. E. T. Prust's servant .....	0	5	0	Leeds, Belgrave Chapel Ladies' Association.....	13	0	0	ST. PETERSBURGH.			
Nottinghamshire.				For N. Tea. Obadiah Richard.....	10	0	0	A Mirrieles, Esq. ....	10	10	0
Worksep .....	9	2	0	28l.				MONTREAL.			
Carlton .....	3	3	0	Sheffield Aux. Soc.....	195	17	2	Col. by Rev. H. Wilkes...	10	3	2
12l. 5s.				Holbeck, for Madagascar York, for the Chapel at Chapelton, Jamaica ...	10	0	0				
R. Ramsden, Esq. for Nat. School .....	10	0	0	Pickering .....	7	10	0				
Oxfordshire.				WALES.				From 1st to 31st July, 1839, inclusive.			
Chinnor .....	2	0	6	Montgomeryshire Calv. Methodists .....	35	9	11	Mr. Lemare, Sen. ....	10	10	0
Henley-on-Thames .....	35	0	0	Shrewsbury ditto .....	15	0	6	S. WALES.			
Somersetshire.				Holywell, Mr. T. Bagshaw Legacy of late Mr. W. Williams .....	17	1	8	C. J. W. ....	5	0	0
Bath, Mrs. Jacob, for Orp. Girl at Chinsurah	3	0	0	Trewen .....	7	18	0	R. C. L. Bevan, Esq.....	10	10	0
Glastonbury.....	14	10	7	Llwynrhwrdd .....	3	13	0	Mr. W. F. Bekenn .....	1	0	0
For a Native Boy to be called Wm. Howell Lewis.....	2	10	0	SCOTLAND.				Mrs. Waugh (Widow of late Rev. Dr. Waugh)	5	0	0
Rev. G. H. Salter, St. John's .....	1	1	0	A thank-offering for help in the time of need, from a constant reader of the Evangelical Magazine, in the north of Scotland .....	1	11	6	Two Mites .....	0	5	0
Rev. J. Bradney, West Pennard .....	1	1	0	Aberdeen Juv. Soc. ....	21	7	3	Mrs. Ball, produce of gold ends sold .....	1	13	6
19l. 2s. 7d.				Ayr, Aux. Soc. ....	4	0	8	Master Willshire and Schoolfellows, for Malagashy .....	0	11	6
Suffolk.				Peterhead M. & B. Assoc.	11	11	6	H. A. J. ....	500	0	0
Society in aid of Missions, per S. Ray, Esq. on account.....	900	0	0	Dalkeith 1st Secess. Ch. Dunfermline, Sab. Sch. for China, per Mr. Ogilvie .....	1	1	0	Mrs. Willis, for a girl in Mrs. Mault's School to be called Mary Jane Willis.....	2	5	0
Surrey.				Perth, Legacy of late Mr. D. M'Donald .....	43	19	0	Marlborough Chapel Aux. Soc. in addition to 70l. prev. acknowledged ...	7	11	9
Walton, Mrs. Scott's Mis. Box .....	5	2	4	Paisley, Relief Church ..	25	0	0	Bedfordshire.			
Epsom, Dr. Graham .....	1	1	0	Fortrose, Gordon Mill, J. M'Leod, Esq. ....	50	0	0	Bedford, per Rev. W. Aliott, towards sending out another Missionary to Vizagapatam .....	25	0	0
Clapham Common, Mrs. Graham, for the Madagascar Refugees .....	5	0	0	A Church in Lothian, per Mr. G. Rough, Dundee Nairnshire Bible Soc. for China.....	5	5	0	Berkshire.			
Tooting, per J. Lucas, Esq. ....	10	0	0	IRELAND.				Maidenhead, Anonymous, for a Nat. Boy to be called Thomas Taylor ...	5	0	0
Sussex.				Tanderagee .....	0	11	0	Buckinghamshire.			
Brighton, Hanover Cha. East Grinstead .....	14	0	0					Wycomb, Messrs. Hearn and Veary.....	2	10	0
Heathfield .....	7	11	0					Devonshire.			
Westmoreland.								Ashburton .....	15	0	0
Kendal .....	88	7	2								







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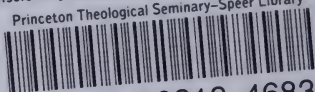
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